

# ANCIENT WISDOM



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## THE THEOSOPHICAL SOCIETY OF SAINT LOUIS

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16 NORTH GORE, SUITE 205

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#### CONTINUUM: THE IMMORTALITY PRINCIPLE

A basic introduction to the subject of death and dying. Touches very briefly on the works of Dr. Elizabeth Kubler Ross; Mother Teresa; and Dr. Raymond Moody's life after life research.

#### J. KRISHNAMURTI - WITH A SILENT MIND

Documentary presents development of his teaching within historical context from Adyar to later years. (Produced in 1989)

Suggested Donation \$2.00

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## WELCOME THE WIND

V. Stanfond Hampson

Winds of discontent often blow through your mind. Drafts of fear, gales of disillusion, and cyclones of self-doubt can whisk around and through you. There is an old saying, "The north wind made the Vikings." The process of meeting the hardships of severe weather pushed those ancient seamen into greater accomplishments. Is it possible that those inner winds that are pushing you are really positive?

When you feel that nothing you know can help you, you are preparing to make a new discovery. You are preparing an inner emptiness which can be filled with something making sense at last. You are jumping from the known frustration to the freedom beyond your present self. Francois Fenelon said not to think of disillusionment as a bad thing: *We think this state is terrible. We are mistaken. It is there we find peace, liberty....* Your very awareness of the inability of others to help you forces you to look more deeply to the genuine source of strength within. Another phrased it: *Disillusionment is nothing else but seeing the false as false, and is therefore an advanced mental condition.* Every difficulty is an answer trying to be born.

The winds of adversity can be the signs of greatness, the signs that something wonderful is trying to grow its way into your life. The answer seeks to be full-grown, and it only seems unpleasant while you look at its incompleteness. You have the answer, or there couldn't be the problem. But what you do with a challenge is all-important. Look for the good, the value, the lesson in every situation. Welcome the problem as a means to expand itself.

The writer of Hebrews wrote of men who "won strength out of weakness." Your weakness can become your strength if you persist in seeing only good. H. Emilie Cady says: *The very circumstances in your life that seem heartbreaking evils will turn to joy before your very eyes if you will steadfastly refuse to see anything but God (good) in them.*

Welcome the wind! See that your adversity can be only goodness seeking greater expression. Your weakness wants to be made strong. Your sadness is seeking joy. Your disillusionment is a zephyr of wisdom.

Welcome the wind! Every anxious moment is the seed of new Truth. Greet that Truth. Winds of adversity made the Vikings strong. Are winds pushing you? Welcome the wind!!

(taken from *Truths to Live By*)

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In the mountains of truth, you never climb in vain. Either you reach a higher point today, or you exercise your strength in order to be able to climb higher tomorrow.

--Nietzsche

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PLEASE NOTE!!

Wednesday, September 5 --Lodge open 7:00 - 9:00 P.M.  
HEALING CEREMONY - PROMPTLY AT 7:00 P.M., followed by a video.

NO PUBLIC LECTURE IN SEPTEMBER - 2nd SUNDAY MONTHLY THEREAFTER.

During our coming season, all activities will be held at our Lodge Headquarters unless notified.

CLASSES IN INTRODUCTORY THEOSOPHY: 2nd & 4th WEDNESDAY, BEGINNING WEDNESDAY, OCTOBER 10 & 24 AT 7:30 P.M. (7:00 HEALING)

Members' Meeting - Wednesday, October 3, 7:30 P.M. followed by Annie Besant's Birthday Commemoration.

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THE CALL TO THE HEIGHTS --- Guidance on the Pathway to Self-Illumination by  
Geoffrey Hodson, The Theosophical Publishing House, Wheaton, Illinois, 1976  
(Continued from the last issue)

### Chapter 22 - KINDNESS - WORLDWIDE

When measured in purely human terms of historical epochs, millenia, centuries, nights and days of Brahma, the reign of universal love is young, and the night of deliberately inflicted pain is still very dark. Nevertheless, the dawn-light, however dimly, is at last beginning to illumine the eastern sky. Humanitarianism, in all its applications to the relationships between man and man, and man and animal, is finding an increasing footing, a position of growing influence, in the world-mind and in some of the activities of modern man. International organizations for the preservation of peace and the harmonization of relationships between nations, and the many movements toward world brotherhood in various domains, indicate modern advances toward the adoption of humaneness. Movements are being formed and put into action for the reduction of motives of sheer self-gain--national and personal. These, together with many movements founded and governed for the purpose of reducing the degree of cruelty and the appeal for abstinence from conduct which is known to be harmful to others, represent the increasing tendency toward spirituality and responsiveness to the interior ministrations carried out by Adepts in retreat and their dedicated agents out in the world.

Unhappily, while increasing numbers are thus dedicated in both thought and deed, their proportion is far too small. In consequence, in the present evolutionary phase, especially where the gratification of human appetites is concerned, they and their efforts become so greatly outnumbered and weakened that cruelty rather than love tends to rule human life. A total list of activities that lead to the continual infliction of pain--up to the extremest agony--by man upon man and animal would present a statement of fact which could only be truthfully described as appalling. Sincerely motivated though some vivisectors undoubtedly are, the agonizing sufferings inflicted upon animals by researchers in their laboratories are indescribable. So far as man is concerned, the miseries called "accidents" are the products of past, present, continuing, and future cruelties to man and to animal. These unavoidably generate suffering under the law of cause and effect are immeasurably serious; for under the law, pain deliberately inflicted by a person upon a sentient being, unless modified by intervening conduct, will be received in like degree upon the bodies by those who inflicted the pain. The world of sentient beings groans in pain which ranges from acute agonies from "accidents," and diseases, sometimes beyond the reach of effective pain-killers.

If human suffering is to be reduced and eventually banished from life, then human cruelty as its cause must be reduced and eventually exorcised from human nature and banished increasingly by law.

It is submitted as at least worthy of deep consideration, that the most greatly needed reform is the establishment among mankind of the practice of kindness. The doctrine of karma may well be advanced in support of this idea in some groups, perhaps intellectuals. This admittedly implies and increasingly general acceptance of the idea--fact indeed--of reincarnation; for in the majority of cases effect rarely follows cause closely in the same life so that the relationship can be seen. For the more naturally compassionate people--the "heart-people"--the appeal is less to the reason than to feelings. Restrained descriptions of cruelty rather than reasoned argument, in consequence, will be more likely to reach and increase their own kindliness.

What, then, is to be done? *Reversal* is the only possible answer--to turn about from personal and material self-seeking and make total world well-being the goal of all governments in both their interrelationships and processes of internal government.

The remarkable and sage-inspired utterance by Abraham Lincoln "...that government of the people, by the people, for the people shall not perish from the earth..." now needs--especially in this almost inconceivably dangerous nuclear world--to be succeeded by a further message which may be stated in the four words: "for all are one." International agreements to place a mutually accepted restriction upon the use of nuclear weapons, for example, remain in danger of being disregarded for national and personal benefits. Unless and until the unalterable fact of wholeness, unity of that indwelling spirit--which is the Real in every human being--is accepted, world disaster threatens mankind. Recognition of world-unity must become an absolutely governing principle in all relationships, between human beings, between man and animals and all sentient creatures.

Then there are those who are neither mind-controlled nor heart-controlled, but simply live their lives according to customary habits with little or no thought or feeling. These are perhaps the most difficult to reach. The appeals of reason and compassion may fail to pass through the dense screen of age-old customs--blood sports, for example--for meeting the necessities of physical life for themselves, their families, and human beings in general. Fisherman fish, herdsmen breed and hand over to slaughtermen the products of their labors, while laboratory researchers into the physical causes and possible preventions and cures of disease, consider the infliction of pain upon sentient creatures as completely permissible, even necessary. For such people, and not unnaturally, bodily needs are automatically accepted as outweighing idealism in pursuits of daily life.

Man, whether primitive or advanced, is admittedly a hunter by instinct, born of both necessity for food and the so-called pleasures of the chase. The mis-called sportsman kills for the pleasure of killing and personal supremacy and skill. This continues to hold high place in the gratification of desires and is an evil which is rather to be outgrown than remedied by presentations of the humanitarian ideal. However, it is suggested, hunting for food and hunting for pleasure should each receive carefully stated attack. The commonsense, practicability, and health-preserving habit of vegetarianism very largely does away with the justification of the very wasteful breeding and killing of hordes of animals for food alone. History is, perhaps, the best source of information concerning the pressing need for the reduction of cruelty and its replacement by humaneness. This applies both to the intellectually motivated or the un-thinking follower of those racial customs which became established near to the dawn of human life on earth. The reformer is advised to approach the promulgation of the ideal of humanitarianism with these three main types of human beings and their particular forms of cruel conduct in mind; for each may best be reached along the line of temperament and consequent mode of living.

In the present time mankind tends to be trapped in the mire of ugly and unhealthy forms of emotional pleasure and the prison of the self-separating attributes of the mind, but this will not always be so. The human race moves onward and upward, however slowly. Led by its idealists and inspired by those who have attained to adeptship, mankind will one day become illumined by realization of oneness and moved by its expression as love for all other forms of life. While this gradual development--microscopic in some areas--is occurring, it very greatly needs to be hastened, quickened, and more fully expressed in human thought and conduct. Every truly compassionate person and organization with compassion as its more advanced members, moves on to the fulfillment of its destiny.

(to be continued)

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#### RELY ON YOURSELF

The Buddha taught that those who wish to know must realize the truth for themselves. Then it makes no difference whether others criticize or praise you--whatever they say, you will be undisturbed. If a person has no trust in himself, when someone calls him bad, he will feel he is bad accordingly. What a waste of time! If people call you bad, just examine yourself. If they are not correct, just ignore them; if they are correct, learn from them. In either case, why get angry? If you can see things this way, you will really be at peace. There will be nothing wrong, there will be only Dharma. If you really use the tools the Buddha gave us, you need never envy others. Whereas lazy people want to just listen and believe, you will be self-sufficient, able to earn your living by your own efforts.

To practice using only your own resources is troublesome because they are your own. You once thought practice was difficult because you were contending, grabbing at others' goods. Then the Buddha taught you to work with your own, and you thought everything would be fine. Now you find that too is difficult, so the Buddha teaches you further. If you cling and grasp at something, it does not matter whose it is. If you reach out and grab a fire in your neighbor's house, the fire will be hot; if you grab a fire in your house, that, too, will be hot. So don't grab at anything.

This is how I practice--what is called the direct way. I do not contend with anyone. If you bring scriptures or psychology to argue with me, I will not argue. I will just show you cause and effect, to let you understand the truth of practice. We must all learn to rely on ourselves.

The following is taken from THEOSOPHY EXPLAINED IN QUESTIONS AND ANSWERS by P. Pavri, The Indian Bookshop, The Theosophical Society, Varanasi, India, 1930

....On The Constitution of Man

*Q. Please explain first, what are the mental and astral elementals?*

*Ans.* The matter of the mental and astral bodies is not dead matter. In fact, there is no such thing as 'dead matter' anywhere within our ken; for all matter has been vivified by the First Outpouring from the Third Aspect of the Logos, while all forms are also ensouled and further vivified by the Second Outpouring, which is generally called 'elemental essence,' but which is often described as monadic-essence, especially when it is ensouling the atomic matter of each of the planes on its downward course. The body-consciousness of the mental and astral bodies, called respectively the mental and astral elemental, is the life of the elemental essence of the mental and astral matter in their respective vehicles. In the cell life which permeates them there is as yet nothing in the way of intelligence, but there is a strong instinct always pressing in the direction of what is good for its development.

What the elemental essence needs for its development is vibration; for it grows, as we ourselves do at a much higher level, by learning to respond to impacts from without. The living essence in the matter of the mental body is therefore always reaching out for varieties in vibration and has the strongest possible objection to being held down for a long time to one definite rate. This we find to be the case in our endeavours at concentration, when something within us seems constantly to impel us to wandering thought and vigorously to resist our effort to hold it down to one definite line.

The life animating the matter of which mental and astral bodies are built is upon the downward arc of evolution, moving downwards or outwards into matter, so that progress for it means greater materiality, i.e., descending into denser forms of matter and learning to express itself through them. Unfoldment for the man is just the opposite of this; he has already sunk deeply into matter and is now rising out of that towards his source--rising from the material to the spiritual, and responding only to the more delicate vibrations of high aspirations. There is consequently a constant conflict of interests between the man within and the life inhabiting the matter of his vehicles, inasmuch as its tendency is downward, while his is upward,

The astral elemental, (i.e., the life animating the molecules of matter in the astral body,) also called desire-elemental desires for its evolution such undulations as it can get, of as many different kinds as possible, and as coarse and as strong as possible. Its evolution, like that of the mental elemental, is by vibration, and vibration in the astral plane is always the result of passion or emotion of some sort. The next step in its evolution will be to ensoul physical matter, and become used to its still slower oscillation; and as a step on the way to that, it desires the grossest and strongest of the astral vibrations. It cannot be said to possess any intelligence, because it is not yet even at the level of a mineral. Yet it has an extraordinary power of adapting itself to its surroundings, and extracting from them what it needs, which certainly does sometimes look very much like a partial intelligence or very keen instinct.

The life in the mass of molecules in the astral body has a sense, though a vague one, of itself as a whole--as a kind of temporary entity. It does not know that it is part of a man's astral body; it is quite incapable of understanding what a man is; but with its curious instinct it realises in a blind way that under its present conditions it receives many more waves, and much stronger ones, than it would receive if floating at large in the atmosphere, in the general sea of essence outside. Then would it catch only occasionally, as from a distance, the radiation of man's passions and emotions; now it is in the very heart of them, it can miss none, and it gets them at their strongest. Therefore it feels itself in a good position and makes an effort to maintain that position of advantage. The particles of the astral body are perpetually being thrown off and changed, just as is the case with particles of the physical body; but nevertheless the feeling of individuality is communicated to the new particles as they enter, and the essence which is included within each man's astral body undoubtedly feels itself a kind of entity, and acts accordingly for what it considers its interests.

These interests, as previously stated, are usually diametrically opposed to those of the soul. Hence there is a perpetual struggle between the two, i.e., the desire-elemental and the soul, or, as St. Paul describes it, "the law in the members warring against the law of the mind". But it goes further than this. The entity finds involved within itself finer matter of some sort--the matter of the man's mental body; and it comes to feel that if it can contrive to involve that finer something in its own undulations, they will be greatly intensified and prolonged. Since astral matter is the vehicle of desire, and mental matter the vehicle of thought, this instinct, when translated into our language, means that if the astral body can induce us to think that we want what *it* wants, it is much more likely to get it. Thus it exercises a slow steady pressure upon the man, a kind of hunger on its side, but for him a temptation to what is coarse and undesirable. If he be a passionate man, there is a gentle but ceaseless pressure in the direction of irritability: if he be a sensual man, an equally steady pressure in the direction of impurity.

That pressure which is neither the prompting of his own nature, nor a temptation of an imaginary devil, is natural, not to the man but to the vehicle which he is using; its desire is natural and right for it, but harmful to the man. Hence it is necessary that he should resist it. It ought to be rather humiliating to allow himself to be defeated or to be used as a tool by something which is not even a mineral yet. But if he does so resist, if he declines to yield himself to the feelings suggested to him and to gratify the lower desires, he gradually changes the astral elemental essence within him and builds quite a different creature--a different entity--because the coarse particles within him which need those gross vibrations become apathetic for lack of nourishment, and eventually atrophy and fall out from his astral body, and are replaced by other, higher and finer particles, whose natural wave-rate is more nearly in accordance with that which the man habitually permits within his astral body.

This gives the reason for what are called promptings of the lower nature during life. If the man yields himself to them, such promptings grow stronger and stronger until at last he feels as though he could not resist them, and identifies himself with them--which is exactly what this curious half-life in the particles of the astral body wants him to do. But if he controls his desires and lives the Theosophical life, he will close his present incarnation with a very much better type of desire-elemental than what he brought with him at birth, and will consequently commence his new incarnation with a much finer type of that elemental. The astral elemental also plays an important part in the life of a man just after death, as described in Chapter VI.

(continued next issue)

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*All these evolve and progress cyclically ... for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm ... that each atom, we say may reach through individual merits and efforts that plane where it re-becomes the one unconditioned ALL.*

*The Secret Doctrine*, H.P. Blavatsky

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In studying esoteric Cosmogony, keep a spiritual eye upon the physiological process of human birth, proceed from cause to effect, establishing as you go along analogies between the birth of a man and that of a world. In our doctrine you will find necessary the synthetic method; you will have to embrace the whole, that is to say, to blend the macrocosm and microcosm together, before you are enabled to study the parts separately, or analyze them with profit to your understanding. Cosmology is the physiology of the universe spiritualized, for there is but one law.

*The Early Teachings of the Masters*, C. Jinarajadasa

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*Is there not one true coin for which all things ought to be exchanged?  
----and that is WISDOM.*

Plato

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NEW AGE INTERPRETATION OF MUSIC - by CORINNE HELINE, from *For the Love of Life*, winter, 1989-1990, (The Theosophical Order of Service, U.S.A.)

### Music of Atlantis

Increasing density in atmospheric conditions, a more solidified physical body and a consciousness focused more clearly in the material world marked the transition changes from Lemuria to Atlantis. The majority of the race was now losing that beautiful and almost continuous communion with the angelic hosts which had been enjoyed by the Lemurians. Consequently, there was also a corresponding loss of perception of the celestial harmonies. Humanity at this stage of its development had not, however, lost contact with the inner worlds to such a degree as to deny or even to doubt the existence of "the music of the spheres," even where they did not actually hear it. Such denial was to come only with the deep materialism of our present era. Hence the Atlantean Temple Initiates, priests and priestesses of the Eternal Wisdom, performed their sacred rites in full accord with the celestial rhythms.

The Atlantean Temples were universities wherein man's physical, mental and spiritual faculties were nurtured and developed. To the degree that man ceased to live in rapport with the heavenly worlds did the body become subject to inharmony and disease. It was largely the Initiate-Teachers who tuned in with the individual "star-note" and so replaced inharmony with harmony. Music thus became the great healing panacea and the temples the principal places where it was administered.

These early peoples were much more susceptible to the effects of rhythm than the humanity of the present time. The Atlanteans could draw at will upon the pulsing life forces of all growing plants and appropriate them to the revivification or renewal of their bodies. They could also transfer such energies from one plant to another, thus bringing up the strength of the weaker or afflicted by drawing on the strong and the healthy. These throbbing currents of life emitted certain notes as they surged upward. The Atlanteans could hear these sounds and transcribe them into music so perfectly attuned to the life rhythms of the plants that it possessed marvelous healing efficacy. Musical therapy became in time one of the principal branches of Temple instruction.

The power of speech was developed with the Atlanteans. This was a sort of "singing speech." Words thus intoned possessed tremendous power, a power which passed into the object named and by which that object could be reshaped in accordance with the individual's will. The chants and mantrams of all early religions had their origins in this "singing speech" of the Atlanteans. Those who had advanced to the stage of the Temple priests and their closest disciples were able to hear and to tune in with the musical keynotes of every natural object, and were able by means of the power this gave them to perform miracles of transformation. In this fact is to be found the origin of numerous myths and legends belonging to the earliest civilizations of our present, or Fifth Root Race or Aryan, peoples.

In the golden age of Atlantis, leadership was conferred upon the Temple-neophytes who were the most highly developed spiritually. These were accorded both honor and reverence by the multitudes. Kingship was a Temple Degree toward which only the worthiest might aspire. The King-Initiate was second only to the Temple High Priest.

It will be seen that in their almost unlimited power also lay ultimate disintegration and destruction. This tremendous power possessed by the Atlanteans proved a temptation to misuse that was greater than they were able to master. It, therefore, led in time to their very destruction. With the development of the desire nature and the concomitant growth of selfish interests, these tremendous forces, which functioned originally under the direction of the Forces of Light, were gradually transferred to the domain of the Shadow. Conditions that herald chaos and disintegration, similar to those manifesting in the world today, became prevalent. Such "signs" are always indicative of the "beginning of the end."

The "singing speech" of the early Temple initiates, with its sacred holy power to create and to transform, was turned with equal power to evil and destructive ends. Literally "blasts of tone", attuned to the original keynote of a person or a thing, were used ruthlessly to destroy human life and property.

The descent into human knowing of the celestial harmonies in their dual currents of majors and minors has been previously noted in this series.

With the increasing depravity of late Atlantis, the forces of the dual currents of consonances and dissonances became sharply differentiated. A new, strange and sinister music was evolved. It was powerful and capable of producing sickness, loss or memory, and even insanity. "Dark Circles," composed of Temple neophytes working under the Shadow, were able by concerted action to utter blasts of tone that would drive an Ego out of the body and which frequently resulted in permanent obsession and oftentimes in death. These shuddering facts are mentioned only in order to bring out the tremendous and far-reaching powers of sound and music. But a remnant of Atlantis was saved. In biblical terminology, Noah survived the Flood. This remnant became the seed of the present Aryan Root Race which is destined to recover the celestial harmonies lost to Atlantis. This it will do as it develops the higher, or Christed, mind.

The Lords of Mind govern this development. They belong to the Hierarchy of Sagittarius. This sign holds the pattern of the higher mind and its spiritual mysteries. Its service to man is to quicken his spiritual incentives and nourish his aspirations until the higher mind will have gained ascendancy over the lower or carnal mind.

The keynote of Sagittarius is F-Major. The keynote of our earth planet is F. Many of nature's sounds are, therefore, set to this key. For this reason, musical compositions in F-Major are especially relaxing for tired nerves, restoring to a fatigued body and calming to a distracted mind.

It was by the aid of the rhythms keyed to F-Major that the Lords of Mind bestowed germinal mind upon infant humanity, and by its further use are they developing that mind to become perfect to the point where it will be able to transmit to the outer personality the image of the spirit that is within. Such will become the pioneers of the coming Sixth Root Race, and among these will arise a music possessing qualities that will tend to both heal and illumine.

All liberal and forward-looking movements are preparatory schools for the New Age. To the extent that the mind becomes spiritualized will it be able to receive through tone and rhythm the higher powers which the heavens are waiting to bestow upon man. The music that will evolve synchronously with such development will be rebuilding and regenerative in its action and will be recognized as playing an important part in the whole of man's life--physical, mental and spiritual.

*It is the Purpose of art to make the unconscious conscious.*

--Richard Wagner



## LOVE

Love enough and love will give you wings; it will cushion the rough places in your road, easing the strains, straightening the way before you, making effortless the tasks, erasing the drudgery, replacing it with pleasantness.

Refuse to harbor any feeling other than love. Your body cannot be out of ease, that is--diseased, while love fills your mind and heart.

You will be fearless--for perfect love casts out fear.

You will be happy--for inharmony cannot enter where love is.

You will become beloved--for like attracts like, and love is the greatest attracting power.

You will never be lonely--for love peoples your world with loving companions.

You will never be sad--for love is the greatest happiness-maker.

You will be alive, alert, aware--for love sharpens all faculties.

You will be successful--for love never fails.

Love with every ounce of your energy, and no other task will be required of you.

Fill your mind and heart with love--to overflowing--and life will pour its richest blessings upon you!

Viola L. Lukawiecki

